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A Metrical Study

of the

Lapithian Ordinal

by

G. E. Harry.

Baltimore 1889.

54369

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The Historical Study of the Christian Church.

I - Introduction.

The Christian Church is unique among religious institutions in that it claims to be founded by a person who lived in the first century A.D. The Christian Church is also unique among religious institutions in that it claims to be universal. This universal institution which claims to be the only true religion, has not succeeded in winning the allegiance of more than a minority of the human race. It has succeeded in maintaining itself as a united institution for about one thousand years, during which time it has been divided into three great branches. It has also succeeded in maintaining itself as a united institution for about nineteen hundred years, during which time it has been divided into many hundreds of sects and denominations.

The Christian Church is unique among religious

δεῖ πλείω λέγειν ὅτι ἀ ὑμᾶς οὐδὲν ἄγνοε ὑ τῶν ε-

[illegible] favorable impression upon the minds of the

[illegible] Christ.

Gratitude on the part should commence at once into the mind & with the heart and [illegible]. It should be [illegible] that acknowledgment that acknowledgment is ever connected as characteristic of Christians. In the second sentence he touches a vital point in the argument, and it is in such a way that the object or the word could not have been [illegible] to it. The heart [illegible] the thing intended, neither was it [illegible] it were, and included in the [illegible]

---

1 Ἀξιῶ(Ἀξιῶ,ῶτ): "to count worthy, to deem fit, to consider as deserving...I. to claim as one's due, demand, require, request" and "ἐν αὐτοῖς ἡμῖν ἐστιν ἡ ἀξίωσις ἡ ἐκ τοῦ θεοῦ ἐπιτυχοῦσα" [illegible]

Part II

Part III

Book III

Introduction — 1 Τόξα ἐν ἐλάσσονι κύκλῳ — 1–2

Book IV

Introduction — 1 Τόξα ἐν ἐλάσσονι κύκλῳ — 1–2

Book V

Introduction — 1 Τόξα ἐν ἐλάσσονι κύκλῳ — 1–2

A glance at the above discussion will reveal much that is interesting. First the names in the side column marked L give the portion in which the historian treated the same subject on the order, and those marked "Embodied material" The order of the material in Matthew and Luke is somewhat [illegible] while that of the latter is more [illegible] in the beginning, not so much in the record itself and more than ever towards the end. Where much has been added in the account of Matthew to the same subject in Luke reading, parallel one has only to look at the text not [illegible] in Synopsis to see the [illegible] of the additions made. Other points will come into notice and the discussion will be [illegible] in connection with the following [illegible].

Sometime before the movement which Matthew would bring forward in

δ' ἀπιστεῖτε οὖν ἐμοί, ὅτι ταῦτ' ἐστὶν ἐμὸν μὲν τὸ σῶμα
πάσχειν τοιαῦτ' ἐξ ἀνάγκης ἀσθενοῦντα καὶ κακῶς ἔχοντα,
νοσεῖν δὲ . . . Ὅδι τὸ δεῖν τὴν μαντικὴν ἀεὶ
ἐν ἀνδρὶ εἶναι ἀσυνέτῳ καὶ ἀπόπλῳ, τὴν τοῦ
ἐν ἐπιστήμῃ μαντικοῦ, οὐδεὶς πώποτε ἀπορεῖ
τὴν οὐδεμίαν διάνοιαν. Ἔστι μὲ τοίνυν, about
[illegible] matter, ἐγὼ δὲ καὶ ὁ Ἕλλην
ἀνὴρ ἱστορῶ. Ἐν ἐκείνῃ μὲ τὸ ἀσυνέτῳ τὸ ἐν
ἐμοὶ ἐγὼ ἐπίστευσα ὑπὸ τῆς ἐναργείας, ἣν
carried with it — a instant factor in winning
τὴν ἐμὴν. Δὸν ἐμοὶ λέγει § 21: ὅδε δ' οὕτως· εἰσὶ τῶν
ξένων ἀτελεῖς — δέκα ἔτη· καὶ μα τοὺς θεούς, ὅπερ εἶπον ἀρτίως,
οὐκ οἶδα πέντ' εἶναι κτλ.

"Ἐκεῖνα — [illegible] ἐγὼ — ἐν [illegible]
ἐν ἐκείνῃ πίστιν τὸ ἐναργὲς ἐν ἐμοὶ ἐγένετο, [illegible]
ἐκεῖνα τὰ σὺν ἐρεθισμῷ (2 δ' Dem. μισῶ, πάντα ἀ ἐμοὶ, ἐκεῖνα
ἐν τῇ first part of his speech. Δὸν can δ agree with him
in this view of § 16 ff: "ἀνὴρ ἐκεῖνος ἐν ἐκκλησίᾳ ἀνὴρ ἀγαθὸς
[illegible] . . . [illegible]" δ' ἐν
ἐκείνῃ, ἐμοὶ δοκεῖ. Dem. does not simply explain why the
assembly was better [illegible] but why and made βελτίονας τῇ τιμῇ.
[illegible]
ἐν, τὸ the antithesis ἐκεῖνα μὲν νὰρ ἐκείνοις κτλ.

...ment. The discourse was invented as if it were treated to some extent in the ora-... is how to win us against the accused. ... we have finally directed against individ... ...gistrates and the other advocates of the ... .5 the orator moves more directly to ... conclusion of his speech: ἐγὼ δ' ἐπὶ τοῖς ... ἐτῶν καταψηφίσασθαι. Of his statements are ... He dwells a moment upon the injustice ... trial, the severity of the punishment ... ...ments were the most dilatory motions ... made use of them in that they obstructed ... ...ntured according to the circumstances which ... failed to do the impossibility of ... ...diction, there would be no need of ... ...ments. Then follows the ... of the concessions in case the jurors ... ...st the law and the orator is con... with the usual formula ἀναπτύξω ... ...ments and ἐπιδείξω.

What Aristides lacked in power of thought
[illegible] in
power of style. The latter would be
power itself due to the fact that to him it
was no living creation we would advise for
we condemned for by the diction and man-
ner of treatment. For the matter of diction we
[illegible]
[illegible] but in treat-
ment he is much inferior to Demosthenes. There
[illegible]
balance found in Demosthenes is wanting. There
seems to be no new definite plan on which to
build his structure. The whole section is a mass
of verbiage. But the last part is the masterpiece
of all, and toward the end it seems as if the
writer had become tired and made a sudden
[illegible]
[illegible]
[illegible]
Thus with Aristides' term we must [illegible]
ence. The manner in which he attacks [illegible]

convey the impression that the writer sat secure in his study, knowing quite well that the man upon whose head he is heaping abuse has been dead several hundred years, while attacking the views of another, instead of turning his attention to the new proposals, as the law had been passed a year and the proposer was no longer amenable, he shows a lack of that skill in handling his subject which characterizes his work. The dignity of Demosthenes in the two places he has occasion to speak of Leptines is in striking contrast to the violent invectives of the sophist. Again, the close connection of the thoughts in the one is missed in the other. While the main figure is [illegible] the intent of the speaker is by no means clear. The connection is scarcely more than that of association. Just when the reader thinks they perceived the course he was about

to improve, he makes a shift and says [illegible]-
ῳ καὶ [illegible] τρόπως ἐπιδείξω. The antitheses in the first two sections are good, but similar [illegible] the second [illegible] is desired again and also the [illegible] returns to what he had touched upon in the opening. Demosthenes handles the same subject [illegible] but never uses it where the circumstances seem to demand it as a necessary addition for the completeness of the structure which [illegible] is building, and often in such a way as to throw new light upon the entire situation [illegible] and to the statement or the reiteration[1]. Aristeides then treats of the ἀξία (?-2). Demosthenes dismisses this whole subject in one sentence. [illegible] no time for indulging in such quibbling [illegible]

---

[1] Cf. §§ 54 56. 57 with what precedes; 50 with . 58 with what precedes; 124 with 122, [illegible]

[illegible]

noteworthy still is his attempt [illegible] to do what Demosthenes [illegible] and elsewhere was so bold [illegible] doing, turn the argument of his opponent against himself, — I say attempt because he proceeds on the basis of an assumption [illegible] which he has no warrant. Demosthenes [illegible] [illegible] statement and when he does, it has the appearance of sound logic under his skilful manipulation. [illegible] of Aristeides, are here noteworthy. In § 23 seq. [illegible] Demosthenes. The argument adduced in 26 is brought in differently by the orator. Aristeides assumes that the ancestors of the [illegible] served the state faithfully, while Demosthenes [illegible]

Cf. 23-26, 61, 66 with Dem. [illegible] for words and phrases.

argument on their side the fact that their ancestors also had better instruments than their enslavers, and so giving him an opportunity not only to shatter their argument and make a double case for himself but also to treat more than once and deliver several telling blows during his speech to the Lacedaemonians. Herodotus now uses this subject matter to weave in his arguments about the customs of the Lacedaemonians immediately following. Christides now uses this subject to veer away and indulge in historical digressions, endeavors to show his knowledge of Greek sources on many such instances as μετ' Ἐυρώπου χωρεῖν, or of mythology and history by dragging in the tale of Talos and the glorious day of Miltiades (Hdt. VII 91). We leave the first part of his speech with a homonym when Christides

---

1 Herodotus is quoted from the Loeb Classical Library edition of A. D. Godley, Herodotus. See particularly Book VII.

[illegible] to a positive side; but the [illegible] throughout. In the first section he recounts no less than four cases where the [illegible] had shown themselves to be well-wishers of Athens. Contrast the simple, direct and vigorous manner in which Demosthenes takes up the case of Leucon. The orator is mainly practical; the rhetorician soars so far above the heads of his auditors that he seems to bring in [illegible] to the subject. Demosthenes is well aware of the fact that the nearer the example and the better known it is, the greater the power of conviction. [illegible] whether the law is detrimental or not.[1] Con- [illegible] on practical considerations that the jurors [illegible]

---

[1] [illegible] und das Gebiet ist weder klein noch unbedeutend: die 'praktische Politik'.

[illegible] is [illegible] and dissent. [illegible]
in this the case [illegible] the [illegible]
[illegible], Calvin and Calvinism are [illegible] around
and [illegible]. In the next [illegible]
[illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible]
a point of [illegible] in this account.
[illegible] [illegible]
[illegible] here, as in many other places, than
to do, to quote a phrase of his own (44, ὑπὲρ
πάντων πολύλογον. When a covenant is made
between [illegible] the ancestors of the Athenians
[illegible] those who did not [illegible]
to the state and [illegible] the Athenians of today
[illegible] to and to [illegible] (45-47. Each section
[illegible] but one sentence. There we observe a
certain excellence, but as far as this [illegible]
[illegible] is accomplished by the oration in com-
mand of its subject.

was now treated as a [illegible] matter, manner. Hence the argument was rendered very much [illegible] Demosthenes in the first part of his speech acts on the defensive. But it is not sufficient to show simply that the law is not beneficial and so in the second part he acts on the offensive, attacks the enemy's stronghold and dictates new more [illegible]

[illegible] did to benefactors, here 145. what they did to malefactors and in § 49 these words [illegible] are but temporary, while this one will be permanent. The arrangement again is [illegible] When he says ἀποστερήσουσιν καὶ ἡμᾶς αὐτοὺς τοῦ τε πιστεύεσθαι τὸ λοιπὸν he makes a very bold statement. There is nothing to back it. Demosthenes makes the position as [illegible]

[illegible] Demosthenes in the Law of Leptines. Chicago Dissertation, 1917. [illegible] Demosthenes' speeches.

διὰ τὸ πιστεύειν ὑμῖν οὔ τι γενόμενον ἂν αἴτιον; Οὐ-

and is on the θεοί and with the second part with an attempt to show that to do wrong to benefactors is equivalent to doing wrong to the gods as the greatest benefactors.

The instruction kept taken in the [illegible]

Ἡ μεγαλοψυχία of Athens in ancient times [illegible] and saw-aired. It would be a [illegible] of disappearance indeed if the world [illegible] divine [illegible] benefactors of their race. [illegible] [illegible] proceeds to address [illegible] first the [illegible] ancient ἀθάνατοι and [illegible] the [illegible] the three of χθὲς οὐ πάνυ [illegible] [illegible] [illegible] Theseus had made [illegible]. Such a [illegible]

τοῦτ' ἐφαίνετο. Aristides [illegible] the true [illegible]
the important question whether the state should
do what [illegible] or each citizen would want to
to do individually. There is a good argument.
Demodocus makes the most of it (136 - 39);
his opponents are skeptically "cornered". The
answer [illegible] would take away from a person what he
had honorably obtained when [illegible]
ὀφείλοντα τὴν δόξαν, τοῦτ' ἀφείλοιτο πάλιν, ἀλλ' οὐδ'
ἐπιχειροῦσιν ἄν. The important point follows
from that: [illegible] in this [illegible]
away. Five times over the question whether it
would [illegible] [illegible] [illegible]
[illegible] out of the argument. Aristides has the
same experience here as Demodocus, but he
[illegible] [illegible] [illegible] The [illegible]
[illegible] with the orator gives quite a different

about me & the discourse it is in the next sec. Christides brings forward one example & the μεγαλοψυχία of Timon going, I can back into the dim past; Demosthenes adduces three, his benefactions, Timon & Timon and the manner in which they are presented. Then the title & their classification & reasons of each where then the whole remainder of the section. In §92 the latter talks about the πίστις ἣν, how the benefactors would have [illegible] would that the recipients would not be ungrateful understand the [illegible] τὸ Τιμόνειον περὶ ἐμοῦ ἐπαινεῖν, ἐπειδὴ καὶ ἐκεῖνος πάλιν ἐπαινεῖται, returning to the subject handled in 82. Then occurs again the thought which was [illegible]

παίνεσιν: οὐ μόνον ὅτι τοῦ πράττειν ἃ δεῖ μάλιστα πάντων ἡμῖν δεῖ, ὅσῳ καὶ θεοφιλεῖς μάλιστα ποιοῦσιν ἅμεις and in §7 we have what had been said before in a different form. §88 contains a reference

of Sicily and we have τὸ πιστεύεσθαι around us to
us again. The same diseases in great numbers
were written. [illegible]
of dwelling upon an important argument; there
is no [illegible]. For it was [illegible]
with [illegible]. [illegible]
then a contract is made between the Carthaginians
and Dionysius, the latter turning out to
be the worst, and Xerxes being the cause
in this, [illegible]. The [illegible]
and contrariwise follow: the Thirty laid low
the long walls but not the φρόνημα of Athens
while the wealth Xerxes tried to deprive the
city of its μεγαλοψυχία and τὸ πιστεύεσθαι; Thrasy-
bulus [illegible] the
the Thirty, shall Xerxes εἰς δύο cut the
other in two?

Dionysius also in the south [illegible]
Thus to Nationalism limits in Xerxes' war.
The tyrannicides Harmodius and Aristogeiton

imitated. In the end [illegible] is [illegible] approached aim at
rather than direct [illegible] the [illegible]. De-
mosthenes reaches quite a different conclusion
from the [illegible] of the [illegible]. The argu-
ments of Aristeides are disjointed and contra-
dictory [illegible]. In §§ [illegible]
[illegible] arguments which are not [illegible]
[illegible] Demosthenes, [illegible]
[illegible]
This for the last we see a special design and
this seems to be a decided improvement. Ar-
isteides is about to make his final bow
and he does his best. He is more in his ele-
ment too. The imitation of Demosthenes is
very noticeable but the latter's description is
much more graphic. §106, composed of one sentence
the longest of all, has an antithesis which is
noteworthy. Demosthenes too has long sentences
but they will accord with the sense (43 52 53.
[illegible] so smooth that they are [illegible]

...nd find that she ...ard in on a continual
strain to cater the minds meaning, and after
succeeding in time he will be most or less
disgusted that he has been so keen and
...his mind. Even when there is a remo-
...nce of beauty there is no appeal to the
...nd and heart.[1]

Notwithstanding the assertion of Blair "Die
...ssic Composition that" I think I have
...known that a succession quite short
...the Word pattern ...ld be ...ed in Ex-
...ning and conclusion. It is true the
same Rhythm recurs very often e.g. Tennyson
averages once in about every four sections
and will for after 20 occurs with about the
...e frequency. There is but a slight modifica-
tion of one of the chief characteristics of rhythm.
The balance is all the more remarkable when

---

1. [illegible]

2. The Rhythmical value of some words depends on the use we make of them in the sentence and on the relation they hold to the words which precede and follow. In the sentence "Thou shalt not kill" the word "thou" has little rhythmical value, but when we say "Thou shalt not kill" the word "thou" has a rhythmical value.

the fact that it is a δευτερολογία. Also on the basis of the interpretation of the phrase λέξις γραφική by the writer ~~de Elocutione~~ περὶ Ἑρμηνείας seems to think that the γραφικώτατος of Dionysius refers especially to "facilitas verborum et bene vincta oratio" — an explanation which would be consistent with the assertion of Blass. The [illegible]
[illegible]
as to distinguish it from the other orations and call both the statement ἁπάντων τῶν λόγων γραφικώτατος (even if τῶν δικανικῶν is to be added). What does Dionysius mean by the term? Aristotle III, 12 speaks of the λέξις γραφική as opposed to the ἀγωνιστική which latter he explains as ὑποκριτικωτάτη. This evidently does not suit here, for you certainly could not say of the Leptinea that the style is not suitable for speaking. Dionysius in his opinion [illegible] refer here to the common distinc-

[illegible]

[illegible] λεξις γραφική, i.e. ἐνάργεια τοῦ
ἀκούειν ἐποιεῖτο. Cornutus additum est
to me to be indefinite and obscure: "καθ' ὁποτέραν
λεξιν autem Dionysio est oratio elaboratissima
et ornatissima virtutibus oratoriis" according
to which the λέξις ἀγωνιστική could come under the
head of the λέξις ἀγωνιστική. The Dionysian
does not explain the significance of the
term we must try to derive its meaning by
turning our attention to the oration itself. [illegible]
[illegible] most striking characteristic? It seems to me
since names it in the second of his three
[illegible] — [illegible]
[illegible] this have been given in the analysis.
[illegible] names the instrument as the means
[illegible] adverse it

[illegible]

[illegible]

& See note on page 97.

[illegible] fitting to [illegible] the [illegible] [illegible] [illegible] to [illegible] each argument to produce the greatest effect.

Reiske declared Aristides to be more difficult than any of the Greek orators, Thucydides alone in his speeches being an exception, and Wolf remarks on the rhetorician's greatest efforts "[illegible] autem [illegible] vile et contemnendum est." Whether we praise the great orator's Leptinea for its similarity with Cicero[1] or for the beauty and nobility of its sentiments and the force of [illegible] [illegible] [illegible] the semi-public orations next to the crown we must deny that praise in all these particulars to his would-be [illegible]

[illegible]

[continued from preceding page]. [illegible] includes [illegible] in the adj. [illegible] a term to be [illegible], but which lies in the foreground. Both are very marked with [illegible] [illegible] see [illegible] [illegible]

II.- Conversation.

A.- Kostia. Ajiwo sanj[1] cc Ciuu vam. mon tam. nivo ant dzinina jilaj mia numeid contsa ti sentiv' dzinina tiuu nmon do not a dzin se mwin to tia dzinina, ajii mon hwa tha dzitom id mon to iw realiztid ; it dzinu' mwin to hima, dmont tia xapis[2] tha nwia o tiu tiuu mon dzitom ow pi folowd:

1.- . u-uu-uu-u-- ||-u-, -u-||u-|u-, u-

2. -

3.-| uu-|u-|--†u-|--|uu-

4.-

5. --|uu-|--

6.-

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9. --

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[1] ajiwo sanj = ajiwo sanj

[2] xapis = xapis

Too much stress must not be laid on the rhythm of Demosthenes as indicated by these critical numbers. The most noteworthy point is, they serve to show how the orator intermingled long and short, — so that they will submit to metrical analysis and thus become the reliable exponents of the natural movement of the language. So true to make much out of this fact would be reading it.

The table of characteristic numbers is as follows:

1. ---------- 2. ---------- 3. ---------- 4. ----------

5. ---------- 6. ---------- 7. ---------- 8. ----------

9. ---------- 10. ---------- 11. ---------- 12. ----------

13. ---------- .

A glance over these quantities will show that although here and there we can obtain

in Euripides' at Troas and the data not exist the same machines to which to the measurement of metrical duration. In the first column we have the part four feet of a hexameter, while in the second we have a corresponding number of notes and in the seventh an arrangement dimeter. The attempt, however, to force all the scala into verse would result in a failure. The combination of long or short syllables [illegible] break with the distribution made by Euripides is very marked. The end with of the scala is also to be noticed.

II:- The second example I have chosen [illegible] similar in contents to that of Euripides:

[illegible]

[illegible]

The remarked above Gold and Fear also Aristides in this section shows a greater lack of that Demosthenean skill in endings to which there in the preceding. Especially to be noted in his favor is the perfect trapeme in the first stolon and the succession of dactyls in the sixth.

Ex. The last section, 112:

[illegible]

The only metrical groups worthy of notice are the approach to a trapeme in no 3 and the [illegible] of the [illegible] in no 7.

See those attached [illegible]

Consequently although the doctrine of Eucharistic sacrifice is not so developed as some of his later orations we see a great Eucharistic piety in these sermons. This would be a more convincing proof of the care with which the orator conducted his preaching: the doctrine is not inaccessible: the sublime is united to the knowledge of spiritual realities. Eucharistic and our Christian life is not mere chance. The latter united the orator with Christ practised in some way but we must be able to observe the divergences from this model in the dead we commit to oblivion.

B.- Annihilation of vain worldly. Since we cannot take the Eucharistic life without sacrificing ourselves with it. There are no opinions in the Fathers of three or more words without an [illegible]

critical. Of course these MSS editions must have reduced to a minimum all textual criticism, as also with regard to Aristotle whereas the text of Aristotle is still in its crude state. Of these 205 examined by Bekker only 16 are MSS. Up to the present however 150 to Demosthenes 23. Of these only 16 contain those speeches that are considered genuine. Of these are νομοθετεῖν νομοθετικούς and the like. Even from the very inferior.

2- Relative. The Escorial MS is considered to be the best. The number of readings in the Editions is exceedingly small. Some of these are explained by the haste others are due to the corruption of the text.

Aristotle has about 70 readings in this text. Bekker counting καὶ ὃς ἢ δ' and the like in which case the number would be over 500.

[1] See Bywater de Aristotelis Ethicorum textu Oxon. 1892 p. 1

but when we come to the second number, we are advised at least we hear of studious, but all the commendation we receive is being destroyed by vision and dive[illegible] the number does not note of knowledge; and all the promises are still in reserve to save us in Emmorthene.

D.- [illegible] of second book [illegible].

Continues. Eminences, we find, are old sinners. One of the prominent features of the Gothica is the use of parentheses. In §74 the parentheses have [illegible] which [illegible] served to bring into greater eminence whatever immediately followed. Other cases in §5, 17 and in the rest of which note only as great adventures did [illegible] not a certain naturalness of diversity to the mode of Jamieno, and what pre-

[illegible] is fixed down in a decree and does not strike the ear of the [illegible] ; parenthesis does not sound so harmonious though [illegible] with [illegible] both in thought and [illegible] ness is to be found in 102 and 104. Add to these the examples in 39, εἰ δ' οὕτω τοῦτο φύσουσι (δεῖξαι γὰρ οὐκ ἔχουσιν) and 173, εἰ μὲν τοίνυν ἠγνόησε ταῦτα (γένοιτο γὰρ ἂν καὶ τοῦτο) αὐτίκα δηλώσει, showing the δεινότης of the orator, how well he knew what means to employ in each [illegible]

[illegible] parenthesis in the speech against Leptines, unless we count ὃ μὴ γένοιτο [illegible] as such; in the λόγος πρὸς Δημοσθένην we have four, the first two of which (1, 50) are very long, the other [illegible]

[illegible] of ἐάν.

In the displacement of other words or phrases from their natural order, we have the following marked examples in Demosthenes: 7, ἢ τιμῇ τὰς παρὰ τῶν ἄλλων δωρεὰς εὑρήσετ' οὔσας βελτίους; 15; οὐδεὶς δὲ τὸν πόλλον ἡμῖν προσέστα. χρήματα [illegible] and 20, 27, 28, 31, 32, 42, 50, 70, 75, 76, 91, 93, 99, 101, 104, 105, 110, 111, 120, 123, 127. Noteworthy is the position of αὐτοῦ in χρήματα μὲν γάρ ἐστιν ἀεὶ παρ' ὑμῖν αὐτοῦ (40) and the remarkable that of εἵνεκα in τοῦ παρακρούσασθαι καὶ φενακίσαι λέγεται παρ' ἡμῶν εἵνεκα. In § 127 we have τοῦτον ἔχε τὸν τρόπον a type especially common and one which Aristeides uses extensively also. In the majority of cases the action of the orator can be perceived: a certain word is to be made emphatic, hiatus to be avoided, a previous thought to be resumed. [illegible]

The difference [illegible] [illegible] in their arrangement of words in the structure of their sentences — [illegible]

and) bring in a subordinate clause, and then end with the ὅτι clause, as ἀλλ' ἐκεῖν' ἂν ἐροίμην ἡδέως αὐτόν τίνος ἕνεκ' εἰ τὰ μάλιστα [illegible] ὑμᾶς τε καὶ τούτους (2). Others are found in 2 5. 5 [illegible] [illegible] subordinate clause omitted [illegible] ture made clearer by διὰ τοῦτο): 12, 3, 6, 7, 9, 22 and elsewhere. Another means employed by [illegible] [illegible] [illegible] [illegible] κόσιν ὑμᾶς, ταύτης τοὺς εὖ ποιήσαντας, ἃ προτεθείκαμεν αὐτοῖς, ταῦτ' ἀφελώμεθα; (8). Others occur in vv. 6, 17, 22. Under this head may come also [illegible]tive adverb clauses: ὡς 36 ἵνα 22 and [illegible] [illegible]. See also the first sentence in the classic and Demetrius π. ἑρμ. 20 with Blass p. 29.

[illegible] ἀπὸ τὸν λόγον καὶ [illegible]
[illegible] ἐν Ἀντιοχείᾳ. Ἐπὶ τοσοῦτον ἐκκλησία
ἦν ὁ εἷς ὧν λόγος τῶν πάντων ἀνδρῶν· ταύτην τειμῶν-
ται..... διὰ τούτων οὐχ ἥκιστα πάντων

ΣΤ - [illegible].

. ὀψιοτέλευτα. [illegible] in the victorious and with
[illegible] within about the same measure, but with
[illegible]. Ὡς ἂν φρονῆτε ἐπὶ
[illegible] ταῦτα φυλάττετε καὶ ὑπομονεύετε· ἐπὶ Ἀντιόχου
πιστεύειν καὶ λέγειν καὶ φρονεῖν δεῖν· σὺ; καὶ ἐπὶ
τοῦ, Ἀντιόχου, ἐπὶ τοῦ αἱ παιδὲ τῶν ἐπὶ τῶν διδασκ- ἡ
παιδὲ τῶν ἐπὶ τοῦ τειμίου [illegible] ὁ ἐπὶ
[illegible]
ἐν Ἀντιοχείᾳ. ὁ μὲν ἐν τῇ μεσ ὁ τῆς ἀντιοχείας
[illegible], ἐν ᾧ ἐπὶ [illegible], ἐπὶ τοῦ
τῆς ἀντιόχειαν ἐκεῖνο τὸ χαλεπὸν τῆς ἐπὶ τοῦ. Ἐπὶ
[illegible] ἐπὶ μετανοίᾳ ἐν Ἀντιόχειᾳ[2] ἐπὶ ἐπὶ

2 [illegible]

[illegible]

πρὸς τὴν ἡγεμονίαν ἐποιοῦντο τὰ πολλὰ [illegible]

1. Dem. uses the antithesis mostly in the argument; rarely does he develop himself = [illegible] the sentence is [illegible] the antithesis.

2. Even the rhetor. writers on D. H. περὶ συνθέσεως ὀνομάτων c. 11. cf. Schömann Dem. Polit. Reden 1, 156

ουκ οὖν ἐστὶ δίκαιον τὸν προτρέπειν ἡμᾶς . . . ἀλλὰ
καὶ δυ' ὧν τὰς τῶν ἀπόντων λειτουργίας ἐποιοῦ πολλοὺς
ἀνθ' ἑνὸς δεῖξαι πέντε, ἐγὼ μὲν οὖν ὁμολογῶ . There is a
part of debate a contest, carried on between
the opposing parties. The orator addresses both sides. This alone is sufficient, in
itself, to secure the interest of the
hearer. They watch the attacks on both sides
with careful attention. On this fact, I count
the orator comes off victorious. He knew
world put for that beforehand. They
it the last period it in some other way.
The orators willingness to bring, on his
opponents accounts and place them side
by side with his own shows the un-
fairness of not wishing to bind the
jurors on Aristocrates trial in two cases,
but to let their decision rest on the
merits of the case. Their previous

with round their ordinary. [illegible]
round. [illegible] with this bidder the round here at the
then order which for the round being, may
have recalled their notice, and examine
that too and then with a final deci-
sive evaluation about the bidding of each
participant. The procedure, described as
used in 3.38, 56, 58, 72, e.g.

Continued bidding is more the case
third hand in §.14: καί φησι· διὰ γὰρ τὸ δεῖ ο-
ν. It should now [illegible] which
would indicate to the third hand the amount
required by the original [illegible]
as we have in the above example.
In the case of [illegible] we might,
of three things, either bid, pass, or
add double; ἀλλὰ δὲ, οἶμαι (40), ἐν ὅτῳ μὲν
...σιν (40), οὐ δύνασθαι (56), φῆς (60), ἀλλὰ νὴ τὸ πυ-
γόνας φασί (70). In §.10 he explains why one

[illegible] the repetition [illegible] of the
[illegible] the words [illegible] [illegible]
καὶ Διὰ τρίτου (5. 6k.), τῇ Διὰ Τρίτου (23. 5ο) and οὐ
καὶ Διὰ σπερ (4). [illegible], three exclamations occur
3 - ὦ 3ο ὦ οὗτος (47). ὦ Ζεῦ (55). [illegible]
[illegible] but two: ὦ γῆ καὶ θεοὶ (96) and ὦ Ζεῦ καὶ
θεοὶ (147).

One of the most noticeable features in
Euripides is his numerous phrases to the
gods. We meet with the expression μετὰ
τῶν θεῶν in the new, first Parodos and
ἀπὸ θεῶν βουλόμενον in the last. The words
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
θεῶν ἑκόντων once. In Euripides the θεοί
are usually nameless. [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
is found in the [illegible] [illegible]

Paul never dared speak his mission to the Gentiles. He only hinted it in 9:19 ff. 3:1-10:2. But when Christians were taken into the synagogue they were not to exhibit the spirit. The same word is employed elsewhere in the sense of "to endure" 2 Cor. 11:19. Their is not the case in the baptism of the spirit. The questions presented in the conversion speech.

With all this ringing in the invitation of Barnabas the historian tells us more the world; this is especially the case in the use of the Perfect. The Perfect introduced in § 35, for example, in the Preface 1:1. 3H, is seldom found in Matthew. In the following statistics I exclude, of course, all such forms as ἐστάναι, ἑστηκέναι.

The word indeed occurs with the active in Barnabas twice, -ὸ ἐγγράφειν -ὸ

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1 The question is one of the most interesting of the grammar of Luke. The historical question plays great [illegible]

in .55 – 2 Imperatives non-attendam + ...
... the perfect de inscitiae. Comma + ...
punctation περιφερειά εἰς τὸ τοιοῦτο ...
...

... the beginning of Creation the whole ...
... wonders of Delphi in 10, – 25 intervening ...
... Tense, the non-attendance of ... non-...
... divide: in Q. 3 αἴτιον ἐφ ᾧ, & αἴτιον ὡς; ...
... and neuter, + Instrument. ... we have ...
ὡς ἐοικὸς followed by πεποιῆσθαι and in –5 ...
τῷ .... ἐβούλευσθαι καὶ ὁδὸς ..., and in 4 ὁ τὸ ...
.... ποιοῦσι .... καὶ ἐπεγνωκέναι. The longer ...
... within the article. So we can find the attic. ...
ind., aorists, showing still in some use ...
in the aor., in Plutarch in the perf., showing ...
in the pres., and aor. in Christian writers and ...
the Septuagint, not common in the pres.

ἐίνα here, as is rare in any continuation in classic Greek through Plut. Here is usually common in the Septuagint in a final sense but there we expect the ἵνα or the ὡς. The other two are quite rare. [illegible] ...

[illegible]
to such an extent that [illegible]
[illegible] uses it with the [illegible]
each two nations, but has the [illegible]
dat. & acc. Pindar has only the nom. and acc.,
while he [illegible] all the prepositions with
great freedom, εἰς, ἐν, ἐξ, ἐπί, πρός with acc. and
dat., ἀντί, ἀλλ', μετά, ἄνευ, πλήν, διά with acc. and gen.
68. [illegible] the number of prepositions [illegible]
[illegible] construed with [illegible]
[illegible] very limited.[1]

69. The position of the article with adjective
and substantive is [illegible]
[illegible]
[illegible]
[illegible]
[illegible] The attributive (?)
ical position (ὁ ἀνὴρ ὁ ἀγαθός) [illegible]
[illegible], and [illegible] ἀνὴρ ὁ ἀγαθός) [illegible]

1 See Prof. Gildersleeve's article Amer. Journ. Philol. [illegible]
[illegible]
the [illegible] speeches of [illegible] he seems to use it in the narrative
[illegible]. Cf. § 63 λόγος πρὸς [illegible] and 22 [illegible]

[illegible]

[illegible] ἐξεστ[illegible] ἀκούετε [illegible]

[illegible]

Aristides has but two: [illegible] [illegible]. The number of cases of [illegible] with the inf. is almost the same in both: Demosthenes 35, Aristides 36.

Demosthenes has two examples of ὥστε [illegible] 52 and as we would expect none of καθάπερ. In Aristides we find ~~[illegible]~~ ὥσπερ right along: [illegible] 12 [illegible] until we come to [illegible], and again: 76 [illegible] and 171, ten in all until we come to the [illegible] [illegible] we meet with καθάπερ once more; the latter also occurs in the speech against

1 [illegible] [illegible] [illegible] -mal. Die von Küh. u. Gr. angegebene Regel dass die pers. Konstruktion gewählt werde, wenn das Subjekt als Hauptbegriff [illegible] findet bei Dem. keine Anwendung. Er will [illegible] [illegible]

tive manner such phrases as οὕνεκα [illegible] [illegible] and [illegible] etc. are used very [illegible] in the [illegible] e. g. §§ 28, 38, 39, [illegible] etc. of the [illegible] against Demosthenes. [illegible] evidently did not have the Platonic page for [illegible]: in § 36 of the λόγος [illegible] we have μόνοι [illegible] [illegible] three times in five lines. Many [illegible] words and phrases [illegible] [illegible] [illegible] [illegible] e. g. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] excessively frequent; καλῶς [illegible] [illegible] [illegible] ὡς [illegible] [illegible] by no means rare [illegible] [illegible].

The many usages peculiar to [illegible] [illegible] such as the use of the opt. after a principal tense, ἐάν with the [illegible] [illegible] with the [illegible] [illegible] [illegible] [illegible] [illegible] ὡς for ὥστε[2] etc.

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[1] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the participle. See Prof. Gildersleeve's article "Encroachment of μή on οὐ" A. J. P. vol. I p. 55.

[2] ὡς for ὥστε which is not found in Aristoph. or the Attic Orators, but occurs in Aeschyl. and Soph. and sporadically in Hdt. and Xen., is quite frequent in Aristides.

Curriculum Vitae.

The author was born at Pawnee City, Neb. Co. Dec. 1868. In 1890 he graduated at the Highland State Normal School, and after teaching three years in the public schools graded there and then entered the State University at Lincoln, Neb. He went to Europe in the summer of 1895, and after remaining a short time at Leipzig he went to Berlin and Munich, where he spent two semesters in the study of Philosophy. He returned to the U.S. in 1896, and graduated from the U. of N. in the June of that year. During the next two years he was engaged in teaching and in graduate work at the University of Nebraska under Profs. Hilda Oakeley, Prof. Lewis, Prof. Wright & Dr. Skinner. In 1898 he went to Harvard University where he remained two years.